

# PRANAM



ANANDA MARGA SUVA SECTOR NEWSLETTER

NOV - DEC 1981



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## THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI



# St. Francis and the leper

Nikos Kazantzakis

"Wake up, Brother Leo," he called, prodding me with his toe. "Wake up, the day has begun."

"It's still dark out, Brother Francis," I answered sleepily. "What's your hurry?"

"I'm not in a hurry, Brother Leo, it's Him, it's God! Wake up!"

I rose. "Did you have a dream?"

"No. I couldn't sleep the whole night. When dawn came I closed my eyes and prayed to God: 'Father,' I said, 'let me go to sleep. I am a worker, a worker in Thy service. I did what Thou orderest me to do — I repaired San Damiano's, I danced and became a laughing-stock at Assisi, I abandoned my mother and father. Why dost Thou not let me sleep? What more dost Thou want from me? Wasn't that enough?'"

"And then I heard a savage voice above me, no, not above me, inside me: 'It was not enough!'"

"I swear to you I wasn't sleeping, Brother Leo. It wasn't a dream. Perhaps everything else is a dream: you and I and this cave and the rain. That voice, however, was not a dream."

"Not enough?" I shouted in terror. "What more then dost Thou want from me?"

"It is day now. Get up and start on your way. I shall stop the rain, just for your sake. Start on your way, and soon you shall hear some bells. It will be a leper sent to you by me. Run to him, embrace him, kiss him ... Do you hear? You act as though you didn't hear me. Why don't you answer?"

"I couldn't restrain myself any longer. 'Thou art not a Father,' I cried; 'Thou dost not love humanity. Thou art merciless and all-powerful and Thou playest with us. Just now Thou heardest me tell my companion while we were on the road that I could not bear to touch a

leper, and immediately Thou wishest to throw me into leprosy's embrace. Does this mean there is no other road, no easier, more convenient road for poor, wretched humanity to take in order to come and find Thee?'"

"Someone inside me laughed, tearing my entrails in two."

"There is none," said the voice after a moment, and then it was abruptly silent ..."

Francis was standing unsteadily near the mouth of the cave, gazing out fearfully through the opening. His words had sent shudders through my body.

"And now?" I asked, looking at him with deep sympathy. He did not hear.

"And now?" I repeated.

This time he turned. "Stop talking about 'now,'" he said, frowning. "There is no such thing as 'now.' Get up so that we can go find him."

"Who?"

Francis lowered his voice. I sensed that his entire tormented body was trembling.

"The leper," he answered softly.

We emerged from the cave. It was growing bright outside; the rain had stopped. In the sky the clouds rolled along and fled as though pursued by the breath of God. On every leaf there hung a glistening drop of water, and displayed within the drop was the entire rainbow.

Setting out, we headed down toward the plain, which was still asleep, blanketed by the morning mist. Francis went in front, walking with giant strides. He was in a hurry.



The sun rose above the mountains; the earth grew warm and so did we. Far below, in back of the pine trees, we spied a large city.

"What city is that, Brother Leo?" Francis asked.

"I'm all confused, Brother Francis. I feel like I'm seeing everything for the first time ... It's Ravenna, I think."

Suddenly Francis stopped and grasped my arm. He was deathly pale.

"Do you hear?" he asked in a low voice.

"No. What?"

"Bells..."

And as he said this, I actually did hear the sound of bells coming from the plain, still far in the distance. We both stood still. Francis' lower jaw was quivering. The bells came continually closer.

"He's coming ..." stammered Francis, leaning upon me for support. His whole body was quaking now.

"Let's go away, let's escape," I cried, and I clasped Francis around the waist in order to carry him to safety.

"Where can we go? Escape — escape from God? But how, my poor, unhappy Brother Leo, how?"

"We can take another road, Brother Francis."

"There will be a leper on every road we take. You'll see, the streets will become filled with them. They will not disappear until we have fallen into their arms. So, Brother Leo, put on a bold front — we're going forward!"

The bells could be heard near us now, just behind the trees.

"Courage, Francis, my brother," I said. "God will give you the strength to endure it."

But Francis had already darted forward.

The leper had emerged from the clump of trees. In his hand he held a staff covered with bells which, as he shook the staff, warned passers-by to flee. As soon as he saw Francis running towards him with outspread arms, he uttered a shrill cry, apparently from fright, and halted, his knees giving way beneath him as though sudden exhaustion prevented him from continuing. I came close and gazed at him with horror. Half of his putrescent nose had fallen away; his hands were without fingers — just stumps; and his lips were an oozing wound.

Throwing himself upon the leper, Francis embraced him, then lowered his head and kissed him upon the lips. Afterwards he lifted him in his arms and, covering him with his robe, began to advance slowly, with heavy steps, toward the city. Surely there would be some nearby lazaretto where he could deposit him.

He walked and walked. I followed behind, my eyes filled with tears. God is severe, I reflected, exceedingly severe; He has no pity for humanity. What was it that Francis had just finished telling me: that God's will was supposed to be our own deepest, unknown will? No, no! God asks us what we don't want and then says, "That's what I love. Do what displeases you, because that is what pleases me!" And you see, here was poor Francis carrying the leper in his arms, having first kissed him on the mouth!

The sun had risen nearly to the centre of the sky when we felt the large, scattered drops of an autumn sun-shower. The city, which had grown larger now, suddenly loomed before us in the sunlight, its towers, churches and houses glistening. We were drawing near.

Suddenly I saw Francis stop abruptly. He bent down and drew aside the robe in order to uncover the leper. But all at once he uttered a loud cry: the robe was empty!

Francis turned and looked at me, opening and closing his lips in a vain effort to speak. But his face was resplendent — ablaze! His mustache, whiskers, nose, mouth: everything had vanished in the conflagration.

The tears flowing from his eyes, he fell prostrate on the ground and began to kiss the



soil. I remained standing above him, trembling. It wasn't a leper; it was Christ Himself who had come down to earth in the form of a leper in order to test Francis.

A villager came along. Seeing Francis sprawled out on the ground in the rain, weeping, he stopped.

"What happened to him?" he asked. "Why is he crying? Did brigands attack and give him a beating — is that it?"

"No," I answered. "A moment ago Christ came by here. He saw him, and he is weeping from joy."

The villager shrugged his shoulders, laughed, and continued hastily past us.

Francis opened his eyes. He gazed at the cloudy sky, at the scattered sheets of rainfall that were bedimmed the air. Looking down again, he saw me. He was still unable to speak. He smiled at me, and I fell immediately to the road, next to him, and began to kiss him and stroke his face tenderly, trying to salve the effects of the divine thunderbolt which had fallen upon him. His body was still steaming.

I cannot say how long — how many hours — we remained there stretched out in the middle of the road, not speaking a word. But when we got up and looked around us, the sun was setting. The power of speech had returned to Francis.

"Did you see, Brother Leo? Did you understand?"

"I saw, Brother Francis, but the only thing I understood was that God is playing games with us."

"This, Brother Leo, is what I understood: all lepers, cripples, sinners: if you kiss them on the mouth —"

He stopped, afraid to complete his thought.

"Enlighten me, Brother Francis, enlighten me; do not leave me in the dark."

Finally, after a long silence, he murmured with a shudder:

"All these, if you kiss them on the mouth — O God, forgive me for saying this — they all ... become Christ."

#### A DREAM - Gaotamii

I had a dream Sunday morning just before Pancha-janya. A lot of Margiis were in a room, another time, another place, sitting by Baba's photo and puja table. He had just announced we would begin observing Pancha-janya practice and everyone was spiritually aroused and feeling familiar with the practice and its significance. Word came whispering down the grapevine as I sat expectantly, that Baba had said this was the beginning of His 'Divine War on Human Nature'. I woke up really blown away because the previous 24 hours had ushered in a level of psychic clash quite new to me! Real war between the Divine and human in me. He won, so far.







# Global Jagriti

The latest example of the rapid growth of Baba's mission is the Global Jagrti Complex on the outskirts of Calcutta in India. The construction was not started until August, but already the whole project is taking shape and changing daily. The complex consists of:

1. Baba's house.
2. Auditorium seating 3,000.
3. Office building (brothers) 8 stories high and having 96 rooms with 48 bathrooms.
4. Auditorium seating 500.
5. Office building (sisters) 4 stories high and having 48 rooms with 24 bathrooms.
6. Water pumping system.
7. Electric power plant.
8. Shopping centre with 15 shops: 1) Essential stationary; 2) Yoghurt, rice, etc; 3) Fruit & vegetables; 4) Restaurant; 5) Milk bar; 6) Bread and biscuits; 7) Tailoring; 8) Hair-cutting salon; 9) Groceries; 10) Dyeing and cleaning; 11) Cobblers shop; 12) Flowers and floral products; 13) Handicraft articles; 14) Medical supplies; 15) Canteen.



BHAERAVA AT THE GLOBAL JAGRITI HALL

There are approximately 100 workers employed from 6am to midnight, 7 days a week, so the work is progressing at a speedy rate. They are putting another floor every 10 days on the brothers and sisters office buildings, as well as upgrading the halls and other buildings. The whole project should be completed by late November or December, providing everything goes smoothly. There are problems getting allocation of building materials, local communists dig up the road and cause difficulties, and finance is stretched to the limit. It is only by Baba's grace that the whole thing will be finished.

Baba is still very tired from overwork during Dharma Samiks'a, and is not participating in organisational work except concerning the Global Jagrti. Every day he is taking the progress report and gives target dates for completion of various stages: "No plea will be entertained to extend the time beyond 19th October, 1981, (for a certain stage) even for a single second." He is putting pressure for a very good reason: anyone that goes to India can see that this project is probably the most important thing to occur in AM for a very long time. It will provide AM with sufficient space to run a global organisation, accommodation for visiting margiis, social service facilities for the local community, and a secure environment for Baba to live in.

This project is for margiis all over the world; it will be considered their home when visiting Baba. So everyone should take some interest in seeing that it is made into a beautiful and dynamic centre. They require various kinds of help, so if you are approached, please assist in any way that you can, and perhaps Baba will again begin Dharma Samiks'a when everything is complete.

Ac Vacaspati Brc



# A personal experience

by Nagina

By God's grace Baba made me the medium for some important work in 1955. Not only was I made a medium, but directly or indirectly it was also made known that I was successful in that mission. The significant feature was that I was completely unaware that I had been chosen as a medium for the task. Consequently a large number of questions came to me from people who could not suppress their eagerness to know all the details of that historical event. I was deluged by an outpour of questions from all sides, and this continues even today. All questions relate to Baba, ie. How I came into contact with Baba, When was Ananda Marga born, Why was it named Ananda Marga, and What were the means of propagating it in the earlier stages? Such questions continue to be raised. Baba Krpahi Kevalam!

I consider it my sacred duty to write about that gentleman whose kindness and efforts enabled me to reach the lotus feet of Baba. I shall therefore write about him first. Had he not been specially considerate, revered Baba would have remained an inaccessible object for me. I therefore bow to Shrii Chandranathjii, of the pleasing and loving countenance, who became instrumental in taking me to Baba.

## PART ONE

I knew Chandranathjii — who is now Acarya — since our childhood, as we had family relations. His ancestors were very religious, wise and famous for their qualities of bravery and wisdom. His family had high esteem and reputation in society. He inherited all these ancestral qualities, and on account of his sacrifice, perseverance, keenness and sadhana, he has added immensely to these noble characteristics. Just as today Ananda Marga is famous far and wide in this world, similarly his name and fame is also widespread. Fortunately, right from our adolescence, we were together in school and college, and even stayed in the same hostel. After education he chose police as his

field of career, while I was appointed to the central excise depot. Chandranathjii, from the very beginning of his career, was a sober, peaceful and pleasant character, having deep faith in good conduct and character. Faith in God and religion was, to him, the most valued asset of life. As a student, and thereafter also, Chandranathjii was a worshipper of Visnu, while I worshipped Shiva. Yet both of us were non-vegetarians. Just as Chandranathjii was the repository of all virtues, so I was full of mischief and vices. Yet he had in his mind great personal love and affection for me. This I consider to be due to the largeness of his heart and the magnanimity of his mind.

In the year 1952 I was posted at Bhagalpur while Chandranathjii was at Dumka, the district headquarters of Santhal Pargana in Bihar. This area also fell within my official jurisdiction. Whenever I visited Dumka I stayed with him. Once in 1953, when I was staying with him, at dinner I was served non-vegetarian food as usual, but he was served a vegetarian meal. I was quite surprised at this, for both of us had loved non-vegetarian meals. On being questioned he revealed that these days he was doing yogic sadhana wherein vegetarian food was recommended. I did not like this. From this moment onwards we entered a kind of competition. I wanted to drag him back to his former habits and ways, and he desired that I might also tread on his newly found path. In this game of rope pulling, Shrii Krishnanjii would generally side with Chandranathjii, and therefore his side became weighty and strong. These pulls and counterpulls continued for about six months, and finally Chandranathjii succeeded. But I was delighted by my defeat. I wonder how happy Chandranathjii was by his victory!

My stay in Bhagalpur was a period of great struggle in my career. The local senior officer of my department was ill disposed towards me, and was harassing me like anything. It appeared as if the chain of difficulties was going to be a



never ending one. It was in such a difficult time, in the first week of October, 1953, that Chandranathjii came to my house at about ten in the night. That day I was particularly worried and depressed on account of the uncultured behaviour of my boss, and had gone to bed without taking my supper. Chandranath's presence relieved me a bit, and I opened up before him. His reaction was brief and measured — "You and dejection! Inconceivable!" He was familiar with my nature as we had lived together since our childhood, but I had also truly depicted my state of mind. Anyhow, on my insistence we had our meal together. After the nights rest and the breakfast in the morning, we went to attend our respective office work. When we met again in the afternoon at about four, I again began to relate the saga of my official difficulties to him. Perhaps he had heard enough of my difficulties, and therefore when he rose to attend to his evening calls, he said, "Nagina! I challenge anyone who is to do harm to me. Even if God has to do me some harm He has first to give it a thousand thoughts!" I was totally surprised to hear these words from him. I began to ponder as to what miraculous power he had acquired so soon that he dared to challenge the almighty! While I was cogitating on these matters he returned and began to prepare for his meditation. He wanted that a blanket be spread in the drawing room for his puja. In his presence I ordered my domestic assistant to put a small wooden seat on the floor, and to place a folded blanket on it, so he could sit there for meditation. However he corrected me and told the domestic assistant that there was no need for a wooden seat, and that the blanket must be spread and not folded. I wondered as to what kind of puja this was! I immediately asked whether he wanted to sleep on the blanket or sit for puja. He only smiled at me and closed the doors after the blanket had been spread.

By now it was nearly sunset. I was already wondering as to what strength he had acquired that he did not hesitate to challenge even God! Absorbed in these thoughts I went to my bed and reclined on the pillow. I began to think again and again on these matters. While thus thinking, I closed my eyes and began to ponder about that great personality who made Chandranathjii fearless of even God. While thus absorbed, a gentleman of medium height and fair complexion, dressed in dhoti, kurta and shoes, with hair combed back and with spectacles on his eyes, dawned on my

mental plate. Attracted, I continued to look at his divine, pleasant and effulgent face. Although I had never known this gentleman before, I was fully occupied in him — so much so that I was completely lost and forgot the march of time. Certainly I was neither asleep nor dreaming.

After some time, when my domestic assistant called me, my spell was broken and I was informed that Chandranathjii had been waiting for me, outside, for quite some time. On coming out to him I realised that it was nearly eight in the evening, and I wondered as to what I was doing in bed in half-reclined pose for nearly two long hours! I could only recollect the divine look of that unknown gentleman. 'My salutations to He who is always so loving towards His devotees!'

## PART TWO

I came to the drawing room along with Chandranathjii, and began to inquire about his puja and its methodology, but he only replied that he was doing yoga sadhana. When I enquired whether he had a Guru, he replied in the affirmative, but refused to divulge more details. In those days it was strictly prohibited to give any introduction of the Guru. I felt somewhat bad, and said that I would tell him about a gentleman, and that he should tell as to who he is. Then I related to him a truthful description of the gentleman who had dawned on my mental plate.

After hearing me he said in a few measured words, "When you know Him so closely and intimately — why are you bothering me so much for the last six months?" Then I told him all that happened to me while he was doing his puja. I also informed him that, after that mental vision and absorption, all my anxiety seemed to be disappearing and proportionately my courage was increasing. Now it was possible that when my departmental head came to inspect my office the next day, my office chamber would be converted into a battle field. "Now I am not going to yield on anything." On hearing this from me he gave a reply which touched my heart. Although at that time he was neither a Tattvika nor an Acarya, yet his reply was full of such wisdom as would come from a spiritually advanced person. He said, "If the mere thought of that great man can bring such change in you — then certainly when you get his blessings and are under his



protective care you will be able to challenge God himself!" This statement of his worked like magic on me. While we discussed these things we finished our dinner, and we now talked in a leisurely manner. His words had a great impact on me, and I asked whether he could tell me Baba's address at least. He replied that he could only tell that Baba lived in Jamalpur. I looked at my watch — it was nearly eleven in the night. I proposed that we should go to Jamalpur by the night train and return the next morning after having Baba's darshan there. But he said clearly that this was not possible, as no person could be taken to him without his prior permission. I, then, insisted that he himself should go to Jamalpur and come back with permission and blessings for me. Although on my insistence he agreed to go to Jamalpur, yet he said in somewhat of a serious tone that "you are my relation — my friend since childhood, and are in difficulties these days! I will therefore put your case before Baba, but I cannot assure you that I shall return along with his permission." He made it still more clear that he was going more to console me, as I was in difficulty — but getting Baba's permission was quite difficult and rare. People try for months and years, and then get his permission — and you want it by return journey along with his blessings — this appears well nigh impossible. I persisted that he should go, and, although he was unwilling, I took him to the railway station and left him in the train for Jamalpur. After he boarded the train I requested that he should repeat my own words before Baba. When he agreed to do so I said, "Kindly tell him that Nagina is a crude, indisciplined, uncultured and short-tempered person who has not bowed before anyone easily in his life. But he bows before you on his own." I was not satisfied with this much, and added, "Kindly tell him that, like Eklavya, I have adopted him as my Guru — now it is up to him to accept me as a disciple or not." As I said these words the train steamed off, and I returned home. It was Chandranathjii's large heartedness and magnanimity that he, as a sign of affection for me, agreed to travel at such an unearthly hour, and made me indebted to him for this life and many more to come. Baba alone knows how I shall be able to repay this debt. Even so I feel that to become indebted to someone for achieving such a great objective is good. Next day I became busy with office work, and began to eagerly await the return of Chandranathjii from Jamalpur.

I was awaiting two things: Chandranathjii's return from Jamalpur, and the inspection tour of my departmental head. I have already related how my relations with my local superior were not good, and he had spread a rumour that the departmental head was really coming to demote and displease me, and his inspection was really a pretence with that motive. At about two in the afternoon I received a phone call informing me that my departmental head had left Monghyr and that he was reaching my office straight away for inspection. After a short while there was another ring, and when I lifted up the phone I found that the revered Chandranathjii was at the other end. He was speaking from Bhagalpur station. He said, "You have got permission." So I got the permission. 'Salutations to the One who is so tender hearted by nature.' When I enquired about the blessings he said, "Baba has said, face boldly whoever comes and all will be well!" I asked whether this was all. At this Chandranathjii lost his patience and said, "You consider blessings to be a joke! What you have got none else got!" I said in my defence that I was not familiar with the new discipline — that I begged to be excused if I had committed some mistake. The fact is that I was accustomed to hear blessings in length and detail. Anyway, Chandranathjii was pacified and he said that he was going to his office and would meet me in the evening when he would tell me everything in detail.

Shortly afterwards I got a message on the telephone that the head of my department had reached the circuit house, and he desired my presence there. Accordingly I reached the circuit house and was busy looking after the convenience of my boss. He was feeling tired on account of his journey, and wanted to take rest. I asked people there to arrange for his rest, but somehow he offered to drop me off in my office. I could not decline this offer, and boarded his car. On the way to the office he briefly hinted about what he would like to see during inspection tomorrow. He dropped me at my office and returned to the circuit house.

In the evening revered Chandranathjii came, and following is the account from him of his meeting in Jamalpur.

At eight in the morning Chandranathjii went to Baba's Keshavpur residence and was



to know about my becoming vegetarian, none believed it. My father had a good laugh on hearing this and remarked that it was purely a temporary phase, and would not last long. My family had seen my nature and habits. So certainly it was Baba's infinite grace that I became completely vegetarian for life. I had no strength of will to achieve this change, were it not due to Baba's grace. Certainly my attachment and weakness for non-vegetarian food could not have been overcome but for the strength Baba gave to my resolution.

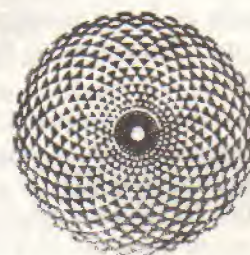
'Salutations to Baba who destroys the mental pain of those who surrender unto Him.' After my return to Bhagalpur, I somehow forgot the instruction regarding drinking hot water — the reason being two-fold: firstly I did not relish drinking hot water these days, and secondly, whenever elderly persons see a sick child they generally prescribe hot water. I thought that Baba, being my elderly person and taking me for a child, just advised me to drink hot water that way. So the medicines prescribed by the doctors continued to be taken and my condition also continued to deteriorate — so much so that I had to take to bed. Now I had difficulty even breathing, and I could not change sides. Gradually it became almost impossible to sit and to walk without some support. The doctors were feeling bewildered and did not know what to do. They decided to send me to Patna for treatment. By now it was nearly a fortnight after initiation. In the meantime Chandranathjii came again and asked me what I had done to myself. He said that his idea was that, tomorrow being Sunday, we would go together for Baba's darshan — but my condition was unusually bad. That night Chandranathjii stayed with me, and the next morning after breakfast he left for Jamalpur. He returned that very night at eight and said in some anger, "Are you mad? When Baba had asked you to take hot water you continued taking all those medicines prescribed by doctors!"

He asked my domestic servant to bring all the medicines before him. When all the medicines were brought before him he picked up pills and injections and said that they must be returned to the shopkeeper tomorrow morning, and he ordered the mixtures to be thrown away. He saw to it that they were thrown away in his presence. He then asked my wife and domestic servant to give me hot water to drink, and instructed that, as long

as I did not recover fully, whenever I feel like drinking water, only hot water should be given to me. "Hot water alone is his medicine" he declared. Whatever justification I gave was totally rejected by him. He was somewhat pacified when I took a glass of hot water. Thereafter he said that, as soon as he reached Baba, Baba enquired, "How is my Nagina?" He related to Baba my sickly condition. Baba thereupon said, "Why inform me about it? I had asked him to take hot water, but he has faith in the doctors' pills and injections. What is to be done?"

Thereafter Chandranathjii performed his evening meditation, and even in my feverish condition he made me eat along with him. At dinner time also I had to take hot water. Hot water was again administered at bed time, and he instructed my wife that, though he would leave early in the morning, I should continue to take hot water as long as my pain persisted.

Hot water had a miraculous effect on me. When I woke up I realised that I had changed sides without pain. I got up, but felt some pain at that time. I stood up and started walking and realised that eighty percent of my pain had disappeared. This increased my faith and enthusiasm both and all day long I drank lots of hot water whether I felt thirsty or not. My wonder knew no bounds when the next day I found that there was no trace of pain at all. By now I had realised the miracle of Baba's blessings and instructions at every step. I was really lucky that Baba allowed me near his lotus feet, although I was such a wretched man. Baba is great. I bow a thousand times at his lotus feet and pray with folded hands to let my faith and devotion grow constantly and become progressively stronger in those lotus feet. 'I leave all other duties and attachment. I come to the shelter of Baba.'





## Labor to urge Govt to break ASIO link

By GREG WILESMITH

The NSW Labor caucus will be asked later this month to urge the State Government to cease co-operation with the Australian Security Intelligence Organisation (ASIO).

Mr George Petersen, the member for Illawarra, has sent a circular to the other 68 members of the Parliamentary party urging that the caucus condemn police raids last month on the homes of members of the Ananda Marga sect.

He claimed that the raids, in Sydney and Melbourne, had been initiated by ASIO on the basis of an unfounded claim that the sect represented a threat to the security of the Commonwealth Heads of Government Meeting in Melbourne.

Mr Petersen told the NSW Parliament on August 18 that ASIO had planted the bomb which killed three people when it exploded outside the Hilton Hotel in 1978.

He said then that a Royal Commission should be established to inquire into the conviction of three members of the Ananda Marga who were found guilty of conspiring to murder Mr Robert Cameron at Yagoona in 1978. Mr Cameron is a member of the National Front organisation.

Mr Petersen's circular, which contains statements by a number of Ananda Marga members who allege police harassment and confiscation of personal possessions, is expected to be discussed by the caucus on Wednesday, October 28.

Political sources claim that Mr Petersen does not have the support of enough members of caucus to make an issue out of the police raids on the religious sect and there is no chance of the NSW Government breaking off relations with ASIO.

# Ananda Marga case raised in parliament

SPEECH BY GEORGE PETERSEN, MP, TO THE  
LEGISLATIVE ASSEMBLY OF NSW — August 1981

Mr PETERSEN (Illawarra) (4.50): I am pleased to have the opportunity of speaking today in the Address-in-Reply debate to express my confidence that the Wran Labor Government of New South Wales will be returned at the polls to be held in the near future. As a member of the Parliamentary Select Committee upon Aborigines, I welcome the Government's intention to legislate for land rights for Aborigines. As a civil libertarian I am particularly proud of the fact that in the field of civil liberties the Wran Government has instituted a great number of reforms, notably a reformation of the New South Wales prison system, the repeal of the Summary Offences Act, and the introduction of anti-discrimination legislation, which are high points of achievement of which we can be proud. It is my intention in speaking today to suggest that there are other areas in which reforms are necessary, and I refer particularly to improvements in the administration of justice in this State.

If there is one single case that illustrates the necessity for reform and change it is that of an obscure religious-political sect, the Ananda Marga, and their treatment under the laws of this State. This sect was founded in India in the 1950's. Their members describe it as a spiritual social service organisation, or a social service spiritual body — which claims as its objective liberation of self and service to humanity. In the condition that exists in India today, with a small, immensely rich ruling class and a mass of hundreds of millions of people living in the direst poverty, its ideology has an enormous appeal for the millions of middle-class and professional people who are repelled by the materialist doctrines of communism, and, at the same time, want to do something more than just dish out charity. Its membership in India runs into millions and it is seen as a threat by both the right-wing parties and the three mass communist parties — but particularly the pro-Russian Communist Party of India — whose goon squads were the first to attack it. In Australia it appeals mostly to young spiritually minded people, and it recruits mostly from tertiary educated drop-outs. They do not use drugs of any sort, not even tea or coffee. They



are vegetarians and they fit in very well with the counter-culture generally, in that they are interested in such issues as prison reform, aborigines, conservation, women's liberation, anti-nuclear technology and anti-racism. They mix up this small "I" liberal political ideology with advocating special diets, the practice of meditation, and doing good works generally through their own social service groups. In this latter respect they are something like the Salvation Army.

What has brought them into conflict with the establishment in this country is that they have actively campaigned in Australia against the arrest and charging with murder in 1971 of their leader in India, Mr P.R. Sarkar, otherwise known as Baba. He was finally released in 1978, but not before his followers all round the world made themselves rather unpopular with the Establishment by staging various demonstrations outside the Indian Embassy and Air India offices. Generally their actions were peaceful, in accordance with their stated aims of ahimsa or non-violence — to do the least amount of harm possible to other forms of life. In August 1977 a Margi named Paul Alistair did throw pig's blood around a Sydney Air-India office. On 15th September, 1977, the military attache of the Indian High Commission was assaulted and allegedly kidnapped. As a result, John Duff, a member of Ananda Marga, was convicted in late 1978 on two counts of depriving the diplomat of his liberty. In my view he was properly convicted. All Margis with whom I have discussed the matter completely dissociate themselves from his action. It was specifically condemned by Tim Anderson, editor of Dharma, the Ananda Marga magazine, in its October 1977 issue, in which he equated the attack on the military attache with that of Simon Peter on the servant of the high priest when Jesus was arrested.

On the other hand, the Ananda Marga have some cause to be less than satisfied with the treatment they have received at the hands of various police forces. On 29th November, 1976, Tim Anderson was arrested by Commonwealth Police in Canberra for obstructing the High Commissioner for India. The evidence of the arresting police was shown to be perjury when a video-tape of the demonstration was produced showing that Anderson was nowhere near the High Commissioner. On 30th November, 1977, a Margi named George Jekic was arrested in Perth on a charge of possessing cannabis, allegedly found in his shirt pocket — a quite ridiculous charge to anyone who knows these people and their total antipathy to drugs. He was acquitted on 6th March, 1978, when he produced the shirt he had been wearing, showing that it had decorative flaps, and no pockets. Even in the case of John Duff, the Canberra police were shown to be not content with letting the facts speak for themselves. To cover up the situation that an hour had been spent threatening Duff, no fewer than nine police officers wrongly stated the time of his arrest by an hour. Unfortunately for them, on its way back from the farm where Duff was taken into custody, one of the police cars involved hit a kangaroo. The police accident report showed that they had falsified not only their evidence, but also their log books, to make a consistent story. In addition to the cases of Jekic and Anderson, their magazine Dharma for September 1978 gives details of 33 more cases of harassment of the Ananda Marga between September 1976 and August 1978 by Commonwealth, Western Australian, New South Wales and Queensland police, and by the Commonwealth Department of Immigration.

The incidents that particularly concern me are that the Sun-Herald of 28th March, 1978, and the Australian and Daily Telegraph of 2nd April, 1978, and the Sun-Herald of 11th June, 1978, all printed material issued by the Commonwealth police and Australian Security Intelligence Organisation, claiming, without any evidence whatsoever, that Ananda Marga was responsible for the Hilton bombing on 13th February, 1978. In the early hours of 16th June, 1978, three Ananda Marga members were arrested and charged with conspiracy to murder Robert Cameron, leader of the tiny fascist organisation, the National Front. Two of them, Paul Alistair and Ross Dunn, were found with a bomb made of gelignite in a car near Cameron's residence at Yagoona, about 11.30pm. The third, Tim Anderson, was found in his bed asleep at the sect's Newtown headquarters at 1am, with press releases in his coat pocket addressed to the Australian and the Sydney Morning Herald. These read:

All racist elements should take warning from the attack on Nazi racist leader Cameron tonight. This is not an isolated attack, but a systematic campaign to smash the artificial boundaries that divide one human being from another. We will never allow racists scope to spread their pernicious views in this society.

Signed — One World Revolutionary Army of Australia.

The police also found in the room the original of an unsigned statement which had been sent to the Australian, dated 7th June, 1978, in which the One World Revolutionary Army declared it would soon act to physically suppress the racists. Both sets of documents were typed on the Ananda Marga typewriter. There are three things to be said about these press releases. The first is that an agent-provocateur named Richard Seary did have access to the typewriter, and he had given the New South Wales police special branch samples of the type faces and a typewriter ribbon. The second is that Anderson is an experienced journalist who knows all about deadlines. There was no way in which he would not have known that the press statements to the Sydney Morning Herald and Australian could not be published that day. The third notable feature is that the wording of the press releases, and the earlier letter, bear absolutely no relationship to any Ananda Marga publication that I have ever seen. In the last month I have read 23 copies of their magazine Dharma, and four issues of their magazine Horizons. I have also read three of their theory pamphlets, Seven Stages, The Way of Peace and Recipe for Revolution, although it must be said that the local Australian leadership of Ananda Marga disowns The Way of Peace because it has too great an emphasis on politics, and not enough on spirituality. Not one of those publications contains phraseology anything like the statement sent to the Australian, or the press release discovered by Detective Inspector (sic) Krawczyk in Tim Anderson's coat.

The magazine Dharma contains several articles written by Anderson which reveal him as a deeply compassionate humanitarian. He would be as capable of writing the garbage contained in the press releases, and the letter to the Australian, as would Mother Theresa. The only possible conclusion is that the press statements were planted, as was the original of the earlier letter to the Australian. The Ananda Marga are not pacifists. In India they have formed self-defence squads against the Communist Party of India and Congress goons. Politically what they stand for they make clear in their publications. Essentially they are elitists. Describing themselves as universalists they



seek to lead society, which they say is always composed of four psychologically determined classes – workers, warriors, intellectuals and capitalists. They speak of seven stages of revolution. The first stage consists of holding study classes of intellectuals, the second stage is organising them, the next four stages consist of fighting corruption at all levels of society, and the seventh stage supporting a government that has abolished corruption. Their ideology is an eclectic mixture of Hindu theology, Hegelian philosophy and Machievellian politics, with bits taken from Mao-Tse Tung, Che Guevara and Subhas Chandra Bose. They are not anarchists of the deed. Their whole concept of political activity is based on action among the masses and taking power only when they have mass support.

In Dharma of March, 1978, Anderson wrote: "When all other avenues are cut off, violence is the inevitable result" and he gave as examples Rhodesia and South Africa, but said that "Ananda Marga does not support revolutionary violence in Australia, and we have not printed or supported the printing of literature that advocates same." There is no doubt of the intense love and veneration they feel for their leader Sarkar. I can understand how Duff could have assaulted the Indian military attache, who was generally believed to be an agent of the CBI, the Indian intelligence unit. I can understand how Dunn (he means Alister – Ed.) would have thrown pig's blood around Air-India office. These actions are explicable in terms of their beliefs – even if they were against their principles of non-violence. But why blow up Bobby Cameron – a nazi, a ratbag who represents only himself and the Skull – a quite inexplicable action? Richard Seary, who had joined Ananda Marga after the Hilton bombing, interviewed Detective Inspector Krawczyk of police special branch about 6pm, on 15th June, 1978, and told him that Ananda Marga planned to blow up Bobby Cameron's house that night.

Seary is a drifter, a drug addict. In November, 1971, he was convicted of self-administering heroin, cocaine and amphetamines. His personality was diagnosed as that of a bland schizoid with no wish to change. A week later he admitted to the same social worker that he had been using amphetamines in the previous week. In the period between March and June, 1978, when he was a member of Ananda Marga, he sought psychiatric assistance through the Queen Elizabeth Centre at Camperdown, as he feared he had schizophrenia. Before telling the police the story of the proposed bombing, he had also told the police a completely false story that the Ananda Marga proposed to demonstrate outside Cameron's house. At the first trial of the Ananda Marga, in February, 1979, he was cross-examined by barrister Ken Shadbolt about amphetamine addiction, which he denied. However, he did say that he took amphetamines on prescription using an inhaler – a clear and obvious lie. It might be noted also that use of amphetamines leads to the development of paranoid schizoid traits. It is reasonable to assume that a man with this record is totally unreliable. Nevertheless the police special branch took him seriously.

What had actually happened was that on the afternoon of 15th June, Seary had gone to the Ananda Marga headquarters and arranged with Alister and Dunn to meet them at 11pm, in Carillion Ave Newtown, and to go out to Cameron's house at Yagoona, look over the place and, if possible, paint slogans directed against Cameron near his house. Seary undertook to borrow a car. This all sounded reasonable, because Seary had previously gone

out with Alister on what they called the soup patrol, feeding derelicts, and he had gone out with other Margis pasting over nazi posters. On a previous occasion he had borrowed a car from the Wayside Chapel, where he worked as a part-time counsellor. After interviewing the police, Seary stole a car and parked in Carillion Avenue. Anderson, who had been talking to Alister at the Ananda Marga headquarters, walked with Alister to the car discussing the soup patrol, and crossing Carillion Avenue towards where Seary was parked near the university gates. A few minutes later Dunn walked through the university grounds to the car. Seary gave Anderson a lift to the end of Carillion Avenue, where he got out and walked back to Ananda Marga headquarters. The three went to Yagoona with Seary driving, Alister in the front passenger seat, and Dunn in the rear seat. Near Yagoona Seary told Dunn that the bag alongside him contained explosives, assured him that they were safe, and suggested to Dunn and Alister that they blow up Cameron's car. Dunn and Alister refused, the car overshot Cameron's street, and turned down the next street to turn around. As they did so, a police car pulled up alongside them, apprehended the three of them, and eventually took them back to Criminal Investigation Branch headquarters.

At the Ananda Marga headquarters in Newtown the police forced their way in, went straight upstairs to a room where Anderson was sleeping, found the two press statements in Anderson's coat, and also the original of the letter to the Australian in the room, and took him to Sydney Criminal Investigation Branch headquarters. A peculiar incident was that a travelling clock by Anderson's bed went off at 1.8am. Anderson told me he brought the clock upstairs from the office. He is completely mystified as to who set the alarm, which he never used – using the clock only to tell the time. At Criminal Investigation Branch headquarters Anderson, Alister and Dunn refused to answer any questions except their names and addresses, and details of their membership of Ananda Marga (even these questions were not answered – Ed.). In doing so, they were carrying out a policy compiled six months previously by Anderson, on the basis of information supplied by the Council for Civil Liberties. Dunn was assaulted by Detective John Burke (it was actually his associate, Dennis Martin Gilligan – Ed.) and Anderson was assaulted by Detective Sergeant Roger Rogerson. However, they did not sign any confessions or make any statements to the police.

These are the bare bones of the case, on the basis of which a committal hearing and two trials were held. At the first trial, before Mr Justice Nagle, which concluded in March, 1979, the jury disagreed. At the second trial before Mr Justice Lee, which concluded on 31st July, 1979, the jury found Anderson, Alister and Dunn guilty of conspiracy to murder, and Alister and Dunn guilty of attempted murder. They were each sentenced to 16 years gaol, with no non-parole period. I say one thing as clearly and unequivocally as I can. These three men are completely innocent victims of the greatest miscarriage of justice in Australian history. When I first began examining this case, I half believed that it might be like the case of the Industrial Workers of the World in World War I, in which only some of the twelve convicted could be declared completely innocent, and some of the twelve probably guilty, although not of the crimes of which they had been charged. Having read the transcripts of the three trials, and an enormous amount of written material, interviewed a great number of people, I say that these men are not only not guilty, but that they are as much



Dunn did not cross Carillion Avenue, and was not carrying anything, but entered the car from the footpath after coming through the university grounds. Detectives Middleton and Hamilton saw he was wearing white sandshoes. Pictures taken of Dunn at the time of his arrest show that he was wearing dark coloured shoes. Surely that was a peculiar mistake for experienced police officers to have made. Giving evidence regarding the apprehension of Dunn at Yagoona, Detectives Burke, Gibson and Gilligan all said that Dunn said nothing to the army bomb disposal officers. But, the two army officers, Captain Stevenson and Warrant Officer Tucno, confirmed Dunn's evidence that he told them the bomb was safe. Against the serried ranks of the police officers, giving evidence that bore little relation to fact, Anderson, Alister and Dunn had no chance. I do not blame the second jury for convicting them; the police were most convincing.

Before Mr Justice Lee on 31st July, 1979, barrister Michael Adams argued for a conspiracy between the police and Seary, but that the police believed Seary, and accordingly, they were going to ensure that the guilty did not escape. In reply, Mr Justice Lee accused Mr Adams of splitting hairs, and of suggesting that the police were committing perjury. I can appreciate that as a barrister Mr Adams was reluctant to accuse the police of perjury — a serious offence for which a gaol sentence is provided — unless he had admissible evidence which proved it beyond reasonable doubt. But as a parliamentarian protected by parliamentary privilege I have no such inhibitions, and what I want to suggest to the Government is that the twin practices of police verbals and of distorting the truth in police evidence are indefensible.

What we have done in Australia is to reverse the traditional process of British law where an accused is innocent until he is proved guilty. What happens here today is that evidence is manufactured to prove a person guilty, and only by proving himself innocent can he avoid punishment. Most of the time the prosecution gets away with this because if the accused are not guilty of the crime of which they are charged, they are usually guilty of some other offence. But, as Tim Anderson showed in Canberra in 1976 when he produced the video-tape showing himself to be innocent of obstructing the Indian diplomat, and as George Jekic demonstrated in Perth in 1977 with a shirt that had no pockets to contain marijuana, if one is innocent it is all a matter of luck whether one can prove one's innocence. We cannot all be as fortunate as Arthur Allan Thomas in New Zealand, where the New Zealand police were so careless as to plant a cartridge case fired by Thomas' gun, which could not possibly have been manufactured at the same time as the bullets which killed the murder victims. It is worth noting that even in the New Zealand Royal Commission, four New Zealand police went into the witness box and lied in their evidence about the area concerned not having been searched before the planted cartridge case was found.

I suggest to the government that we need to have a completely new look at this whole question of police evidence, beginning immediately with the abolition of police verbals and instituting tape-recordings. When Detective Inspector Krawczyk (actually, Detective Senior Constable Krawczyk — Ed.) was interviewing Seary on the afternoon of 15th June, 1978, for his own purposes, he used a tape recorder. I can suggest only that the police opposition to tape recorders is because their use would make it more difficult to obtain convictions. But there is an even more important question than this. I hesitate to ask for a

Royal Commission into this gross miscarriage of justice, on the simple question of whether the three men are innocent or guilty. I suggest instead that there should be, first, an inquest into the deaths arising from the Hilton bombing. Let it be free and open with all documents produced, including police and Australian Security Intelligence Organisation files. Let the three Ananda Marga be released from gaol immediately and a Royal Commission held into how these innocent young men came to be convicted, and to determine the amount of compensation to be paid to them.

And while we are about it, let us examine the activities of the Police Special Branch. Four years ago I moved in a parliamentary Labor Party caucus for the abolition of the Special Branch. I am more than ever convinced that I was right in doing so. As the White Report in South Australia amply demonstrated, secret political police consider themselves to be totally above being responsible to any democratically elected authorities. A police officer has told me that Ananda Marga, the Church of God and Scientology are prime targets for the Australian Security Intelligence Organisation and the Special Branch. Why? Why this essentially harmless, law-abiding body, the Ananda Marga, whose political ideology owes more to John Stuart Mill than to Karl Marx? Let me say, parenthetically, I would be proud to claim any of the three convicted men as my son, they are such fine men. The Ananda Marga is an isolated group of do-gooders who can be well accommodated in Australian capitalist society, and whose major political obsession at the time of the Hilton bombing was a deep concern for the welfare of a religious leader who had been imprisoned in India. Why pick on this isolated group, ignored by the political left as irrelevant?

It is precisely because the Ananda Marga are a small isolated sect that these men were such suitable subjects for a frame-up. I would suggest that the scenario went something like this: somebody in the Australian Security Intelligence Organisation was determined to get legislation extending the Australian Security Intelligence Organisation's powers. There was the precedent of the three bomb blasts in Dublin in 1975 — which Irish Republicans allege were planted by the British Special Air Service — which induced the Eire Parliament to pass draconian legislation against the Irish Republican Army. The Hilton bomb was meant to be found after a telephone call to police headquarters, with nobody hurt. Somebody goofed and the garbage men collected the bomb. However, the Australian Security Intelligence Organisation was successful three weeks later in having legislation introduced giving them far greater powers. Obviously the full details of the planting of the bomb would be known to very few people. Somebody had to be blamed, and the Australian Security Intelligence Organisation released press statements blaming the Ananda Marga. When Seary came along with his cock-and-bull story, the Police Special Branch were well disposed to believe him, and the rest followed, with the police giving doctored evidence to make sure the three Margiis were convicted.

If my scenario is true, then it is high time that the Labor movement increased its demands for the disbandment of the Australian Security Intelligence Organisation and the Police Special Branch, as a direct threat to the lives and liberty of any citizens seen to be challenging the establishment. In recent times I have noted an increasing presence of Police Special Branch officers at legitimate political meetings dealing with national and international issues.



frame-up victims as Arthur Allan Thomas who was convicted of murder in New Zealand in 1971 (and subsequently exonerated - Ed.).

The circumstances in which the trial took place are worth considering. Remember the hysteria of the Hilton bombing, following the explosion in a garbage can outside the Hilton in George Street, at 12.40am on Monday, 13th February, 1978, in which two council workers and a policeman died, and three police officers were injured. A number of questions must be asked about that incident. Is it true that police security began at the Hilton Hotel on Friday, 10th February, at 11pm? Why did police officers wave away the garbage trucks coming to collect the rubbish in George Street at 2pm on Saturday, 11th February; at 7.40am, on Sunday morning; and at 2pm on Sunday afternoon? Under what instructions were these directions given? Is it true that the bomb which exploded was a jumping-jack bomb of a type used in Vietnam and explodes when inverted and consequently exploded when the rubbish tin was lifted into the truck? Is it true that the police thoroughly searched the hotel, including the kitchen, on Saturday? Is any police officer really as incompetent as Superintendent Reg Douglas, who said it was all his fault that the bin was not examined?

Is it not true that Sergeant Cecil Streetfield of Police Headquarters received a call at 12.30am, advising that there was a bomb in the rubbish bin outside the Hilton? If so, why did he not telephone the Hilton in accordance with Permanent Police Circular 135? Why did the Daily Mirror of Monday, 13th February, 1978, publish a press statement saying that the call was received at 12.40am - the time the bomb exploded? Who gave the Daily Mirror this false information? Was it intended that the bomb should be found in order to justify special powers for ASIO, and the New South Wales Special Branch? Above all, why has no inquest ever been held? I do not think we can understand the Ananda Marga case unless we take up this case in the context of the hysteria of the Hilton bombing. There is no doubt of the attitude of Ananda Marga. In Dharma of March, 1978, Anderson wrote:

The bombing at the Hilton on the evening of the conference was taken as a godsend by Malcolm Fraser. Along with Lee Kuan Yew, Hussein Onn and Morarji Desai, Fraser was able to use the incident to propagate his police state politics in the name of national security ... It will not be the conference so much as its casualties - the loss of innocent lives, the gains of extreme right-wing elements and the loss of civil liberties - that remain to provoke some analysis of our sick society.

Clearly their approach was not an hysterical one. The fact that the three defendants had no objection to evidence regarding the Hilton bombing being introduced at the committal hearing, points to their innocence. And, having interviewed the three men, from my limited knowledge of explosives gained in the army during World War II, either they are the most consummate liars I have ever met, or they know absolutely nothing about explosives. By contrast, Seary, the informer, has been an opal miner at Lightning Ridge, and he knows about explosives, including where to obtain them. He gave evidence that in the car going out to Yagoona, Dunn told him that he had planted twelve sticks of gelignite outside the Hilton. Strangely Seary did not tell the police about this until six days after the Yagoona arrest. If the Hilton bomb

had been gelignite it would have blown in all directions. The Hilton bomb was an anti-personnel mine which blew outwards. After the bomb went off, the truck was driven away. Obviously Seary was not telling the truth.

The only evidence of the charge of attempted murder against Dunn and Alister is Seary's report that Dunn and Alister had decided to set off the bomb if they were stopped, blowing up themselves and whoever was stopping them. This is another obvious lie, because when they were apprehended the car doors were not locked on the inside. Also, if Seary knew that they were going to blow up the car, and he knew that the police were going to stop them, why did he keep driving? Nevertheless, not only was Seary's evidence believed, but while an appeal was pending against their convictions, the Governor-General Sir Zelman Cowen, presented four of the arresting officers with awards for bravery - the most disgraceful use of the Governor-General's office since 11th November, 1975, and a clear pointer to the fact that powerful forces within the Australian establishment are determined that the frame-up will stick.

Seary is, and was, a psychopathic liar. His evidence is full of inconsistencies and variations which have been spelt out in some detail on a recent ABC radio programme. The three men could not possibly have been convicted on Seary's evidence. They were convicted because the police officers concerned in the case all gave stories which were consistent with the guilt of the three men at the expense of truth. And the major reason that they were convicted was because of that peculiar custom of the New South Wales Police Force, the police verbal, described by Tim Anderson in Dharma of April, 1979, as institutionalised perjury. A typical example of this was the evidence of Detective Senior Constable Burke on the arrest of Dunn, where Dunn is said to have admitted his intention to blow up Cameron's house in such words as these:

He's a racist pig and doesn't deserve to live in this world. We are humanitarians doing a service to humanity ... We will never be stopped. Ananda Marga will cleanse the earth ... We are committed. You people deserve to die for stopping us.

Anybody who has met Dunn, or has read any Ananda Marga material, knows that such a conversation has less relation to reality than a Hans Andersen fairy-tale. More conversations were invented at Criminal Investigation Branch headquarters, for all three accused, along the same lines. The most incredible was that invented by Detective Sergeant Rogerson concerning Tim Anderson, who only six months before had produced a pamphlet for Ananda Marga telling them not to make statements to the police.

In this farrago of lies Anderson is said to have admitted responsibility for the One World Revolutionary Army, and the projected bombing of Cameron's house. An incredible reversal of everything Anderson had written - and totally inconceivable to anyone with even the faintest acquaintance with Ananda Marga ideology.

Similarly the evidence of what police witnesses saw, and heard, coincides incredibly well. But in two areas the police were proved to have lied. Because Seary put the bag containing gelignite in the car, it was necessary, in order to secure a conviction, to state that one of the Margis had done so. Seven police witnesses, who had been in three cars in the street, and Seary, give evidence that Dunn crossed Carillion Avenue carrying a bag. In fact



Dunn did not cross Carillion Avenue, and was not carrying anything, but entered the car from the footpath after coming through the university grounds. Detectives Middleton and Hamilton saw he was wearing white sandshoes. Pictures taken of Dunn at the time of his arrest show that he was wearing dark coloured shoes. Surely that was a peculiar mistake for experienced police officers to have made. Giving evidence regarding the apprehension of Dunn at Yagoona, Detectives Burke, Gibson and Gilligan all said that Dunn said nothing to the army bomb disposal officers. But, the two army officers, Captain Stevenson and Warrant Officer Tuono, confirmed Dunn's evidence that he told them the bomb was safe. Against the serried ranks of the police officers, giving evidence that bore little relation to fact, Anderson, Alistair and Dunn had no chance. I do not blame the second jury for convicting them; the police were most convincing.

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If my scenario is true, then it is high time that the Labor movement increased its demands for the disbandment of the Australian Security Intelligence Organisation and the Police Special Branch, as a direct threat to the lives and liberty of any citizens seen to be challenging the establishment. In recent times I have noted an increasing presence of Police Special Branch officers at legitimate political meetings dealing with national and international issues.



seek to lead society, which they say is always composed of four psychologically determined classes – workers, warriors, intellectuals and capitalists. They speak of seven stages of revolution. The first stage consists of holding study classes of intellectuals, the second stage is organising them, the next four stages consist of fighting corruption at all levels of society, and the seventh stage supporting a government that has abolished corruption. Their ideology is an eclectic mixture of Hindu theology, Hegelian philosophy and Machievellian politics, with bits taken from Mao-Tse Tung, Che Guevara and Subhas Chandra Bose. They are not anarchists of the deed. Their whole concept of political activity is based on action among the masses and taking power only when they have mass support.

In *Dharma of March*, 1978, Anderson wrote: "When all other avenues are cut off, violence is the inevitable result" and he gave as examples Rhodesia and South Africa, but said that "Ananda Marga does not support revolutionary violence in Australia, and we have not printed or supported the printing of literature that advocates same." There is no doubt of the intense love and veneration they feel for their leader Sarkar. I can understand how Duff could have assaulted the Indian military attache, who was generally believed to be an agent of the CBI, the Indian intelligence unit. I can understand how Dunn (he means Alister – Ed.) would have thrown pig's blood around Air-India office. These actions are explicable in terms of their beliefs – even if they were against their principles of non-violence. But why blow up Bobby Cameron – a nazi, a ratbag who represents only himself and the Skull – a quite inexplicable action? Richard Seary, who had joined Ananda Marga after the Hilton bombing, interviewed Detective Inspector Krawczyk of police special branch about 6pm, on 15th June, 1978, and told him that Ananda Marga planned to blow up Bobby Cameron's house that night.

Seary is a drifter, a drug addict. In November, 1971, he was convicted of self-administering heroin, cocaine and amphetamines. His personality was diagnosed as that of a bland schizoid with no wish to change. A week later he admitted to the same social worker that he had been using amphetamines in the previous week. In the period between March and June, 1978, when he was a member of Ananda Marga, he sought psychiatric assistance through the Queen Elizabeth Centre at Camperdown, as he feared he had schizophrenia. Before telling the police the story of the proposed bombing, he had also told the police a completely false story that the Ananda Marga proposed to demonstrate outside Cameron's house. At the first trial of the Ananda Marga, in February, 1979, he was cross-examined by barrister Ken Shadbolt about amphetamine addiction, which he denied. However, he did say that he took amphetamines on prescription using an inhaler – a clear and obvious lie. It might be noted also that use of amphetamines leads to the development of paranoid schizoid traits. It is reasonable to assume that a man with this record is totally unreliable. Nevertheless the police special branch took him seriously.

What had actually happened was that on the afternoon of 15th June, Seary had gone to the Ananda Marga headquarters and arranged with Alister and Dunn to meet them at 11pm, in Carillion Ave Newtown, and to go out to Cameron's house at Yagoona, look over the place and, if possible, paint slogans directed against Cameron near his house. Seary undertook to borrow a car. This all sounded reasonable, because Seary had previously gone

out with Alister on what they called the soup patrol, feeding derelicts, and he had gone out with other Margis pasting over nazi posters. On a previous occasion he had borrowed a car from the Wayside Chapel, where he worked as a part-time counsellor. After interviewing the police, Seary stole a car and parked in Carillion Avenue. Anderson, who had been talking to Alister at the Ananda Marga headquarters, walked with Alister to the car discussing the soup patrol, and crossing Carillion Avenue towards where Seary was parked near the university gates. A few minutes later Dunn walked through the university grounds to the car. Seary gave Anderson a lift to the end of Carillion Avenue, where he got out and walked back to Ananda Marga headquarters. The three went to Yagoona with Seary driving, Alister in the front passenger seat, and Dunn in the rear seat. Near Yagoona Seary told Dunn that the bag alongside him contained explosives, assured him that they were safe, and suggested to Dunn and Alister that they blow up Cameron's car. Dunn and Alister refused, the car overshot Cameron's street, and turned down the next street to turn around. As they did so, a police car pulled up alongside them, apprehended the three of them, and eventually took them back to Criminal Investigation Branch headquarters.

At the Ananda Marga headquarters in Newtown the police forced their way in, went straight upstairs to a room where Anderson was sleeping, found the two press statements in Anderson's coat, and also the original of the letter to the Australian in the room, and took him to Sydney Criminal Investigation Branch headquarters. A peculiar incident was that a travelling clock by Anderson's bed went off at 1.8am. Anderson told me he brought the clock upstairs from the office. He is completely mystified as to who set the alarm, which he never used – using the clock only to tell the time. At Criminal Investigation Branch headquarters Anderson, Alister and Dunn refused to answer any questions except their names and addresses, and details of their membership of Ananda Marga (even these questions were not answered – Ed.). In doing so, they were carrying out a policy compiled six months previously by Anderson, on the basis of information supplied by the Council for Civil Liberties. Dunn was assaulted by Detective John Burke (it was actually his associate, Dennis Martin Gilligan – Ed.) and Anderson was assaulted by Detective Sergeant Roger Rogerson. However, they did not sign any confessions or make any statements to the police.

These are the bare bones of the case, on the basis of which a committal hearing and two trials were held. At the first trial, before Mr Justice Nagle, which concluded in March, 1979, the jury disagreed. At the second trial before Mr Justice Lee, which concluded on 31st July, 1979, the jury found Anderson, Alister and Dunn guilty of conspiracy to murder, and Alister and Dunn guilty of attempted murder. They were each sentenced to 16 years gaol, with no non-parole period. I say one thing as clearly and unequivocally as I can. These three men are completely innocent victims of the greatest miscarriage of justice in Australian history. When I first began examining this case, I half believed that it might be like the case of the Industrial Workers of the World in World War I, in which only some of the twelve convicted could be declared completely innocent, and some of the twelve probably guilty, although not of the crimes of which they had been charged. Having read the transcripts of the three trials, and an enormous amount of written material, interviewed a great number of people, I say that these men are not only not guilty, but that they are as much



For example they were at the Gaelic Club in Devonshire Street questioning people about completely legal political activities. They are presumably extremely busy keeping files on radical and working-class political activists. Why are they at these meetings instead of being engaged in crime prevention or traffic control?

In all their existence they have managed to secure convictions in a court of law against three Ananda Marga members, who are innocent, and against six Croatians convicted on 9th February, 1981, of conspiracy to use explosives, who may or may not be guilty of the crimes charged against them, but whose convictions were obtained by the same doubtful methods of using a psychopathic agent provocateur and then producing unsigned confessions which five of the accused denied making. If the Ananda Marga are innocent, and I have not the slightest doubt that they are, then we should have a good look at the trial of the Croatians and examine closely whether the police witnesses told the truth. What the Ananda Marga case brings out clearly is that the Australian Security Intelligence Organisation and the Police Special Branch are, at best, grossly incompetent and certainly a grave danger to democratic freedom. It is high time that the Police Special Branch was wiped out, and we should demand of an incoming Commonwealth Labor Government the disbandment of its twin, the Australian Security Intelligence Organisation.

## Allegation By Arrested Youth

NEW DELHI, Sept. 26.—Mr Kamashwar Prasad Singh, one of two young men from Bihar arrested here last Sunday, alleged today that the Bihar police had tortured him at Hajipur in an effort to force him to make an incriminating statement about the hatching of a plot by six Anand Margis to kill Mrs Gandhi, reports UNI.

He made the allegation in a statement recorded by the Hajipur Judicial Magistrate, Mr Ajit Prasad Verma, on September 15, six days before his arrest in Delhi for alleged conspiracy to assassinate the Prime Minister.

The statement formed part of his bail application moved today before the Metropolitan Magistrate Mr Jaswant Singh. Ganesh Dutt Singh, is co-accused in the case, also submitted a plea for bail.

The Metropolitan Magistrate, Mr Bhola Dutt, had on September 21 remanded the two suspects in police custody for eight days.

# An open letter to N.S.W. Premier

**ANANDA MARGA**

SECTORIAL OFFICE FOR AUSTRALIA, NEW ZEALAND AND THE SOUTH PACIFIC

620 Bourke St.,  
Surry Hills N.S.W. 2010  
Australia  
Ph. 699 7627

27th September, 1981

The Hon. N.K. Wran Q.C., M.P.,  
Premier of N.S.W.,  
Parliament House,  
Macquarie Street,  
SYDNEY NSW 2000

### An Open Letter

Dear Mr. Premier,

I feel compelled to express my abhorrence at the gross violation of civil liberties to which members of Ananda Marga are being continually subjected by security forces and N.S.W. police. The orchestrated witch hunt on Thursday morning, September 24, 1981 was an appalling and politically motivated event designed to terrify members of Ananda Marga and rekindle the paranoia upon which the Australian Security Forces thrive.

The extent and seriousness of these injustices to members of Ananda Marga and the rapid erosion of human rights in N.S.W. demand your personal intervention as Premier.

I appeal to you to take immediate action in the following matters.

- The September 24, police raids on residences of members;
- The case of Tim Anderson, Ross Dunn and Paul Alister; and,
- The failure to conduct a coroners inquest and public enquiry into the Hilton bombing incident.

#### 1) The Hilton Enquiry:

Unfounded allegations that Ananda Marga was responsible for the Hilton bombing have caused enormous public antipathy and personal distress to members of Ananda Marga. These allegations have also been the foundation of draconian measures taken by Federal and State Departments and the police against Ananda Marga.

From the day of the bombing, when suspicion was first cast upon Ananda Marga, we have consistently urged there be an enquiry to end speculation. The reluctance to institute a coroners inquest suggests that at some official level someone has something to hide. Recent claims by members of N.S.W. and Federal Parliaments, based on information given by persons involved in the blast (a former police officer and council workers), support a theory that ASIO and N.S.W. police were responsible. Obviously an enquiry is long overdue.

#### 2) The Case of Tim Anderson, Ross Dunn and Paul Alister:

The most tragic example of injustice meted out to members of Ananda Marga in Australia is the case of Tim Anderson, Ross Dunn and Paul Alister.

Such a prejudicial atmosphere surrounded their trial and retrial that a fair hearing was impossible. The chief prosecution witness, an agent provocateur, was allowed to make claims implicating the accused in the Hilton explosion, however, the defence was not allowed to contest this allegation. Members of both juries, the first of which failed to reach a decision and the second which convicted, have since stated that they were greatly prejudiced by the alleged Hilton connection and the sensationalized media coverage. Police "verbals" and numerous inconsistencies in prosecution evidence further indicate there has been a gross miscarriage of justice.

Numerous prominent citizens, parliamentarians and groups including Shadow Federal Attorney General Gareth Evans, N.S.W. Labor MP George Peterson, Senator Don Chipp, Julia P. Brown, General Secretary Commission for World Mission Uniting Church in Australia, Joan Coxedge, Victorian Labor MP, ALP branches and the W.A. Council of Civil Liberties have strongly supported the campaign for the acquittal of Tim Anderson, Paul Alister and Ross Dunn.

#### 3) Police Raids:

At 5.00 a.m. on 24/9/81 NSW and Victorian plain clothed police conducted co-ordinated raids on 7 residences of Ananda Marga members in Sydney and 2 in Melbourne. It is my belief that these politically motivated raids were designed to publicly discredit Ananda Marga, intimidate its members and justify the huge CHUGM security budget.

The ulterior motives behind the raids are clearly seen by examining their results and the methods which they were conducted.

The fact that nearly one hundred police men and women raiding nine residences failed to make even a single arrest or confiscate a single item related to the warrant proves the fraudulent nature of the "reliable source" upon which the warrant was issued.



The warrant made out in the name of JOSEPH COCO of the Criminal Investigation Branch, Sydney, is to search for "Explosives, firearms, or property to be used in connection therewith and documents suggesting or relating to the use of such explosives, firearms or other property."

The warrant specified "Conspiracy" and further stated that: "Information has been received from a reliable source that members of Ananda Marga Sect have obtained firearms and explosives in furtherance of an unlawful conspiracy to be used in conjunction with the attendance in the Commonwealth of Australia of persons at the Commonwealth Heads of Government Meeting and that certain members of the sect are moving or distributing the explosives and firearms amongst other sect members."

The complaint states that he has reasonable cause to believe that the source of such supply of the explosives and firearms includes the proceeds of recent robberies of explosive stores and a sporting goods store, and the recency and nature of the robberies confirms the reliability of the information referred to above.

It is my contention that the police officers conducting the raids knew from the outset that the warrant was just an excuse to take such actions, and that they tried to justify the raids by searching for anything that could resemble a felony.

Consider the following facts:

Three reporters were present outside the Ananda Marga's Australian head office while the raid was being conducted. They were photographed by Ananda Marga members and admitted receiving a police tip-off upon being questioned.

Sections of the media reported that two men and a woman, all Ananda Marga members were arrested in connection with the raids, and that plans, itineraries and details of the layout of the Wentworth Hotel were seized. This created the impression that Ananda Marga had a plan to attack the CHOGM, but that the heroic efficiency of the police had saved the day. However, the facts show that the police were everything but heroic and efficient.

The 3 arrests made were totally unsubstantiated in light of the warrant: the man in Sydney was arrested for having failed to pay parking fines; the woman arrested in Sydney for possession of Marijuana was not even a member of Ananda Marga, but lived in a woman's household where one ex-member of Ananda Marga also resided; the man "arrested" in Melbourne was taken to police headquarters for questioning and later released without charges being laid. The man was an Ananda Marga journalist and photographer, and had in his collection a photograph of Collins Place which includes the Wentworth Hotel. No plans, itineraries or layout details were found in any of the raids. However, the man had been thrown, and in people's minds, some of it would stick. The damage was done, and a false sense of security paranoia was created.

Intimidation of members of Ananda Marga varied according to their vulnerability and to the whims of the police. Whilst the officers searching the Ananda Marga head office were courteous and maintained the tidiness of the premises, others violated not only their warrants but common decency as well. They physically assaulted women; prevented a mother from dressing properly - she had to keep herself covered with a towel; woke up sleeping babies to search under their blankets; emptied drawers, containers and rubbish bins into dirty buckets; emptied drawers, containers and rubbish bins onto the ground without tidying up; desecrated Ananda Marga religious symbols; insulted Ananda Marga religious beliefs and even proselytized Christianity to some teenage members; they also seized items totally unrelated to the warrant such as books and magazines on Ananda Marga philosophy, music cassettes, family photo albums, photos of the founder of Ananda Marga, personal address books and personal letters from family and friends.

I am particularly concerned that some of the information and documents taken by police may be used by them in reprisals against innocent members, their friends and their families. Passport details were taken of four members who are not Australian citizens - this could be used against them in visa applications. A typewriter, envelopes and stationery were taken which could be used to frame the owner in future. Lastly, a collection of personal documents used in a study of police verbiage was seized. This information was collected in confidence, and its being in police hands may pose a serious threat to the safety of many persons inside and outside NSW prisons.

The full details of the raids are attached.

In regard to these raids, I have three requests to make.

- 1) A public apology from you to the members of Ananda Marga. Although I do not consider you the instigator of these excesses, ultimately the responsibility rests with you as the police forces remain under your jurisdiction.
- 2) The immediate return of all property seized, and the destruction of all personal details and information collected by the police in the raids.
- 3) A public assurance that Ananda Marga members will not be discriminated against or made the subject of any such baseless witch-hunt in the future under your Government. Let ASIO do its own dirty work.

As you can see, these issues do not only concern Ananda Marga, but reflect a calculated undermining of everything sacred to the essential human values of our country.

I look forward to your prompt, decisive action.

Yours sincerely,

Acharya Japasiddhahanda Aji  
Spiritual Director,  
Ananda Marga

THE SUN-HERALD, OCT 11, 1984

## Raids haven't ruffled calm of Ananda Marga's school

THE delicious sweet smell of banana fritters frying on the stove wafts down the corridor.

The "little family" or infants' class, in having its weekly cooking lesson at the Ananda Marga Sunrise Progressive School before.



The "little family" or infants' class, is taught to read, write, cook, garden and appreciate nature.

By BARBARA MUHYICH

them the enchanting story of the flying fox. It's an original Australian fairy tale written by Steve.

Like most "spiritual schools," Sunrise receives Federal Government funding.

The school can apply for Schools Commission grants for special projects and, if the enrolments are, it can even apply for capital grants to build or buy new premises.

Continued next page

under constant surveillance and even more drastic raids on some of their homes - as they did in Melbourne in the early 1980s.

Continued next page

the past year, it had the school staff and police, sent to search for the past few years.

Continued next page

over the past year, it had the school staff and police, sent to search for the past few years.

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# PRACAR

Vinay

What follows is a personal view of the evolving nature of pracar in Suva sector. I would like to relate my experiences and ideas. Others may find different truths in different situations, so please don't take this as a dogmatic statement.

Over the years that I have given meditation classes at NSW University I've learned a lot, and this cumulative experience means that each class becomes a more effective communication of Ananda Marga philosophy, thus giving more impetus to continue meditation beyond the class and perhaps into Ananda Marga.

Students come with the idea of learning about meditation and Tantra – something most of them haven't heard of. So I give a standard 10 week course, covering all the usual topics. The last session has been most successful, and I would like to outline the reasons why.

I started knowing full well that the first week was crucial, so tried to make the initial talk as relevant and stimulating as possible. The third week I mentioned the idea of a retreat, and there was a positive response. In the fifth week, by which the numbers had dropped from 25 to 12 in each class, I had made a date. I had a list of phone numbers of all those who had signed up (a thing worth procuring in the first class) and notified those who had stopped coming to classes, about the retreat. To my surprise I found a number had stopped not from clash but inconvenient times, etc. By calling them I was able to make other arrangements and a number started coming to classes again. The retreat, at this time, was an excellent excuse to recontact them without seeming to hassle.

Only a small number attended the retreat, but the results were impressive. After the two days we knew each other on a much deeper level – the classes didn't provide the same scope for socialising – and they all gained a strong experience of meditation. For most people it is very hard to establish regular patterns of sadhana, and a retreat provided a real boost.

Besides spiritual philosophy, a talk on social philosophy was given by Dada Aniil, and this

proved very controversial, but an excellent way to communicate the relevance and uniqueness of what we are teaching. We also played some games (from the excellent 'New Games' book) and demonstrated practical and delicious vegetarian cooking. After seeing the results I feel that retreats should play a key role in involving people in Ananda Marga. In the formative years of Ananda Marga many retreats were held, and I think our pracar has suffered from the recent lack of them.

An issue that had to be dealt with was when to introduce Ananda Marga. No-one in the classes asked about it (and they were not advertised as such), so in the sixth week I invited Dada Aniil to speak on "Guru". This is a good way to introduce the topic, an Acarya, and Ananda Marga. I told the classes that a special speaker was coming who was a teacher of meditation and worked for Ananda Marga; rather than an Ananda Marga teacher. I have found it best always to maintain an objectivity – that way if people are interested in Ananda Marga they can get involved at their own rate and to their own depth. By calling everything Ananda Marga meditation, Ananda Marga philosophy, due to most people's distorted impression of AM they may react and not be interested, even if you have their trust to a certain degree. So by pushing Tantra, and presenting everything in terms of this, one is in fact teaching Ananda Marga, and they are practising Ananda Marga, but they have the choice to become involved in the organisation. Pressure just doesn't work, because people are very wary of sects, and the incredible amount of adverse publicity directed at them. But as universalists we are quite able to present our path in non-dogmatic, universalistic terms. Thus I now invite people to "group meditations". They are aware that I am from Ananda Marga, and so are Dharma Cakras, but I don't push the fact. Thus they can come, and if they like it they will stay. Labels can come after.

Of course one has to be sure that they don't get the feeling of being deceived – this is solved by being totally open, not being afraid to explain Ananda Marga, simply not labelling everything. Through the class they are doing Ananda Marga meditation and learning its philosophy. This is the first priority. Once you can get them doing these practices regularly, their spiritual thirst will naturally increase. They will then jump into Baba's arms.



# Summer programme at AnandaPalli

30 Dec, 1981 – 17 Jan, 1982

1981 has proven to be a year of transformation at Anandapalli, with prospects for the next year looking even brighter. Personal and working relationships are rapidly evolving to manifest our ideals in collective living, and the work output reflects this. The newly finished double-storey five-bedroom house of Nirmaya and Chandra Shekhar has to be seen to be believed. The ground floor will provide an excellent place for creche with independent kitchen, bathroom and toilet. The training centre ashram building has been sub-divided into several rooms, a loft has been built and a new glass-walled room added. The main meeting hall is being renovated – new doors, windows and efficient fly-screening to make it fly-proof. For recreation a new playing field has been made. A good rainfall has filled the dam and the orchards are blossoming. Anandapalli is really the ideal place for us to come together for a blissful summer.

## UKK

Dec 30 (arrival) to Jan 3

This year's UKK will feature: a 12 hour Akhanda Kiirtan to usher in the New Year, followed by Ananda Vani and an all-day New Year's celebration and one hour circular kiirtan every morning before DC. Discussions on issues concerning our personal and collective growth will give margis the opportunity to contribute to the direction and speed of Baba's mission in our sector in 1982. The tentative programme for the UKK is included below. Any suggestions you may have should be sent to Sectorial Office, and all musicians and performing artists are requested to participate in the evening programmes.

## CAMPS

Jan 4 to Jan 8

### SISTERS – GV

On the 4th January, sisters will travel to the newly purchased Sisters' Master Unit at Gympie where they will have their camp for 3 days, before returning on the 8th. Please bring your camping equipment.

### BROTHERS – TRIO

From the 4th to the 6th January, Brothers will have workshops and discussions dealing with PMSA, HPMG, PU and SSAC, as well as plenty of lively activities. On the 7th and 8th there will be Karma Yoga to get everything into shape for the Anandamela festival.

## NOTE:

During these five days, children will be encouraged to participate in the camps. Girls will attend the GV camp and boys the TRIO camp. Further information about the camps will be made available soon.

## ANANDAMELA

Jan 8th to Jan 17th

A unique opportunity for progressive groups and individuals, newly initiated margis, you, your family and your friends, to become acquainted with spiritual practices, yogic philosophy and important social issues in a festive, non-committal atmosphere.

The festival has the potential of becoming an annual event, with more participation from a larger cross-section of alternative and spiritual groups, so come and help make this first one an inspiring event.



**NOTE:**

There will be no bus organised from Sydney. There is a train departing from Sydney at 7.35am on Wednesday 30th (and Monday 28th) which reaches Tenterfield about 8pm. It costs \$18. If you inform Anandapalli, you can be picked up for a fee of \$2 per adult. Train reservations must be made one month in advance as it is very heavily booked in that period.

**REGISTRATION**  
Qld, NSW Vic, SA WA, Tas, NZ  
& Pacific Is

<b>UKK</b> (5 days)	\$40	\$30	\$15
<b>CAMP</b> (5 days)	\$40	\$30	\$15
<b>Festival</b> (9 days)	\$70	\$70	\$40
<b>Special Package</b> (19 days)	\$100	\$90	\$65

Children under 16 free only if parents pre-register. Otherwise children over 3 years are half-price.

**PROPOSED UKK PROGRAMME**

30th	31st	1st	2nd	3rd
Arrival	Morning: Discussion on social and inter-personal relations.	7.30am: DC 8.00am: Vanii reading and talk, followed by breakfast.	Morning: Discussion on the application of the 16 points, from various angles.	Morning: An organisational review of AM, done in small groups and then collectively.
	Afternoon: Workshop – Dharma Pracar.	All-Day Celebrations: * Funny sporting competitions. * Childrens' activities such as face painting, kite flying, stilt walking, etc. * Creative movement workshop. * Treasure hunt. * Constructing a childrens wonderland play area. * Wedding.	Afternoon: Board meetings.	Afternoon: Samaj discussion.
	7.30pm: Akhanda Kiirtan for 12 hours.	Evening: * Prizes for competition winners. * Kalicharan. * Charades game with two teams. * Acarya Bhajan Band "AMPS & the Trade Workers". * Special sweets.	Evening: RAWA programme * Music. * Slides. * Drama.	Evening: RAWA programme.

**NOTE:**

The above prices are pre-registration only. Registration forms with cheque/postal note MUST ARRIVE at Sectorial Office (620 Bourke St, Surry Hills, 2010, NSW) BY December 24, 1981. Otherwise an additional \$10 will be charged, without exception.

The special 'Package' prices are offered to margiis on the following conditions:

1. The full amount is received by Dec 24.
2. There is no proportional discount – it is only for the full 19 day period.
3. Margiis will be required to do all the meal preparation, cleaning, creche and other duties at the Anandamela. A roster system will ensure that the work is evenly distributed so that all may participate in the festival.

**ACCOMODATION & DIRECTIONS**

See the Anandamela pamphlet



# ANANDAMELA

## -FESTIVAL OF BLISS

January 8th to 17th, 1982,  
at the Ananda-Palli Spiritual Community  
(Near the NSW-Qld border)



an  
experience  
in yogic  
lifestyle  
& progressive  
social alternatives

A variety of guest speakers will offer wide ranging experiences, knowledge and assistance in a programme which includes: Meditation, Yoga, philosophy, Workshops on social alternatives, films and slide shows, Performing arts, Ayurvedic practices, Music, Chanting and dancing, Nature walks, Swimming and games, Childrens programmes.

Fees include: Lodging and food for 10 days, program of workshops etc. Adults--\$70; Children 8-17 years--\$35; Children under 8-free.

For detailed pamphlet write to: Anandapalli, PO Box 3, Severnlea, QLD 4351 or telephone (076) 835202.

REGISTRATION CLOSES DEC. 24 - PRE-REGISTRATION ONLY



CHANDRASEKHAR AND NIRMAYA'S  
NEWLY COMPLETED HOUSE AT  
ANANDA PALLI



RAWA ONEBIGFAMILY

TC SLC 164



one  
big family  
original  
children's songs by  
Radha

Stereo

TC SLC-164

Side One: Hello - One Big Family - Siren Song - Traino-mania -  
Going to Kindy - If I had a Handicap - Sharing - The Monster -  
Forest Song - Side Two: Baa Baa Black Sheep - Dr. Smile -  
The Beach - Healthy Alphabet - My Grandparents -  
Everyone is Special - God is Everywhere -  
Sleeping Song.

ONE BIG FAMILY is the first fully professional recording produced in Suva Sector. It was produced in New Zealand by Radha. All the songs are original childrens songs and she is accompanied in a number of them by a chorus of childrens voices. They convey Dharmik, inspiring ideas and observations, and most are simple enough to be learnt by a young child. Because of the depth of sentiment expressed (not to speak of the imaginative recording), adults also enjoy listening to and singing along with the songs. It has been produced on both tape and record, however we only have the tapes on stock at the office. If there is enough demand we can also get the records. With each tape or record comes a sheet with all the words and chords to the songs, making it doubly valuable. Copies can be ordered from:

RAWA  
620 Bourke St.  
Surry Hills, 2010  
NSW, Australia

PRICE: \$6.00 + 50¢ postage



# Glimpses of Tanelorn

Ac Nalinaksa Brc

At the widely publicised Tanelorn Music and New Age Festival, Ananda Marga was well represented amongst the 20 or so spiritual groups present. The festival site had different areas designated for different categories of interests and movements. The Ananda Marga tent with its display boards and banner was in the spiritual and healing area. Every morning we held collective chanting and meditation at dawn, and during the course of the festival made contact with many progressive-minded people.

On the Saturday afternoon a wind storm forced everyone to retreat to their tents, and the main music stage was closed down. Unfortunately it came at the same time that we had scheduled for Gopendra and Chandana's wedding. After we had battened down the hatches of our tent securely, the wind raging without and buffeting our canvas house about, we had just started singing some devotional songs when the guests began to arrive, unaware that the wedding had been postponed. Our tent began to fill with a singing throng, and then a group of people dressed as trees (who looked more like chickens) joined us. (They were friends of Vinay, I suspect.) I wondered if I was dreaming as the giant chickens filed into our already crowded tent and began to sing. Outside the wind was howling and the tents were collapsing, but our tent stood firm, like a haven in the storm, until it abated.

The wedding was held on Monday morning. It constituted, for us, the high point of the festival. The weather was perfect, with Chandana and Gopendra decked in flowers; amidst the singing of mantras a powerful spiritual atmosphere developed and about 100 people joined in the celebration. It was followed by a collective circular dance — a variation of *kiirtan* — which further intensified the blissful vibration. Everyone was deeply moved by the experience — one we will not quickly forget.

There were two performing stages at Tanelorn. The main stage, which was over-dominated by rock and roll music, and the smaller Rainbow stage which had more creative and varied acts. Many have expressed that Tanelorn fell far short of its objective of obtaining a complimentary balance of progressive music and new ideas and

lifestyles. I can only agree, but nevertheless it had its high points. One of these was the performance by the 'Nimbin Follies' whose highly amusing theatrical-cum-musical act expressed a strong concern for ecological and humanitarian issues which was shared by many. Their act was repeated later on the main stage, by popular demand.

Sad to say there were all too few acts with such high entertainment value and ideological content. Later, the same night as the performance of the 'Nimbin Follies', I found myself in a position to see and hear both stages: the smaller Rainbow stage, with its artists aesthetically expounding upon the virtues of love and peace; and the giant main stage with its \$1,000,000 amplification system and dazzling lightshow sending coloured beams through smoke into the sky, crouching like an angry dragon over the horizon, belching marijuana smoke and rock and roll into the night. I was struck by the thought that these were both children of the same civilisation.

Tanelorn has tremendous potential for bringing alternative and progressive ideas to large masses of people, through the medium of arts, and it is to be hoped that next year (the site is booked for 5 years) the balance of the entertainment will be altered, with a greater variety of performers, including some women artists, and other subtler forms of entertainment. With more attention to the quality of the music and the organised presentation of progressive and spiritual ideas, Tanelorn could help to bring about some wholesome and significant changes.



KIIRTAN AT THE TANELORN  
FESTIVAL





THE WEDDING OF GOPENDRA  
AND CANDANA

#### PANCHAJAYA - KRISHNA'S CONCH

On the morning of 23/10/1981 we received a phone call from Central Office informing us that Baba has created a special spiritual vibration for all margiis to experience every morning. His directions are that every day at 5am all margiis in a unit should come together for 5 minutes of bhajans and 15 minutes of kiirtan, followed by an optional length of meditation. Where possible, all should come to the jagrti, otherwise they should have this morning devotional programme collectively with all members of their household, or with other households nearby.

What more beautiful way to begin the day than with His blissful sweetness?

One week later we received a further program called Sadavrata, that all Ananda Marga units, offices, schools, training centres and projects, should carry out at least one of the Paincasevas (5 services) twice daily, morning and evening.

#### PAINCA SEVA:

1. General Relief - Distribution of essentials like food and household necessities.
2. Medical Relief - Treating the sick, supplying medicines, opening medical clinics.
3. Narayan Seva Sadhan (General) - Helping calamity hit people with subsidized relief programs.
4. Narayan Seva Vishesha (Special) - Helping calamity hit people with free relief programs.
5. Aid for Poor Students - Helping with fees, accommodation, clothing, books.



# Around the sector

## MELBOURNE REGIONAL NEWS Introductory Retreat in Victoria

It is often stressed in different scriptures, or by different sages of the past, how important it is for our spiritual inspiration and development to share the company of other spiritual aspirants. The truth of this was strongly felt by all as thirty of us gathered from all over Victoria — from Melbourne, Bendigo, Ballarat and Warnambool, for a weekend of satsaunga (spiritual communion) and meditation. I felt particularly at this retreat the warmth that comes from knowing that we are all members of the One Universal Family — all children of the same Creator.

This introductory retreat was held during September in a beautiful old mansion in an idyllic setting at Mt Macedon. Three acaryas — Dada Nalinaksa, Didi Anandasampurna and Didi Ananda bratati, were present to conduct the retreat.

In addition to much collective singing, kiirtan, meditation, philosophy discussions and sharing of delicious vegetarian food, we all enjoyed some dynamic volleyball and the performance of our guest from Adelaide: Kalicharan. He won a few fans on Saturday night when he treated us to a few gems of his humour. For a moment it looked as if the evening of mirth might be marred by several deaths from asphyxiation due to excessive laughter, without sufficient pauses for inhalation!

Thanks to the uplifting company of all who attended, the retreat was a great success. The owners of the building were so inspired that they asked that we teach them meditation when we go there for our next retreat in March.

Ac Nalinaksa Brc



CLEARLIGHT SNACK BAR



CLEARLIGHT WHOLEFOOD SHOP



## PERTH NEWS

The effort towards greater collective awareness and growth through self-analysis has been the main highlight of the last few months in Perth, and the result has been a really blissful feeling growing in the unit, and a natural and unforced enthusiasm from the margiis to do pracar and other projects. A very special week-end retreat and a picnic amongst the wild flowers certainly helped to inspire these happenings.

With no jagrti, Dada Krsnasevananda spent a few days staying with almost every margii household — which did a lot towards developing new understandings from many angles.

One of the most uplifting recent events was a Womens' Workshop jointly organised and conducted by the sisters in Perth Unit. It included meditation, asanas, vegetarian cooking, womens' issues, and more. A large number of women attended and were extremely rewarded and pleased with the feeling and experience which they got. For the margii sisters this was the beginning of a real pleasure in working with each other. Sarita and Girija's vegetarian cooking course has grown out of this, and now, after 3 weeks, it is running very successfully.

Other news. Didi Krs'n'a' has arrived and will soon be on her way to take up the position of Perth Diocese Secretary. This is what Perth has needed for so long — a resident Didi. Many great things are sure to come of it. Though Sunrise school has temporarily closed, there seems to be a lot of energy around for continuing some form of educational project — "what form?" seems to be the only question to be decided.

The Restaurant is going steadily and there is an excellent feeling amongst the workers; much valuable pracar comes from the Restaurant and 50 to 75 dollars is given to the Aboriginal Womens' Hostel every week.

Bhaktaviirya's brainchild — a community computer access centre — is slowly taking shape. We wish it every success.

The Inner Healing Centre is getting it together with a growing number of very impressed and benefitted patients, and the maturing of skills in the areas of homeopathy, flower remedies, nutrition and massage. Vasudeva, Satyavan and Sumitra are working well as a team.



THE MARGII CHILDREN OF PERTH  
WITH ANANTA



# Brisbane region



## Yogi world traveller

The first thing you notice about Dadaji Prahlad is the color orange. Dadaji wears an orange turban and shirt which he says signifies selflessness, service and sacrifice which is traditional garb for a yogi who comes out of a place of reclusion (ashram) into society.

However he says he is in no way connected with the "Orange People" - a sect whose members dress entirely in orange clothing.

Dadaji, who left home at the age of 16 and took up the way of life of a yogi, has travelled throughout America, his place of birth, Europe, the Middle East and India teaching and studying yoga.

Dadaji, whose travels have brought him to Mount Isa to see friends, said travel expanded the

mind as contact with different cultures enabled a broad view of everything. As a yogi he can experience different cultures and introduce yoga to different people.

Dadaji spent a year in Sweden before studying yoga for three months at Benares, which has one of the main ashrams (yoga schools) in India.

Ashram life entails early rising, study, exercise and meditation.

Dadaji said the purpose of yoga was to cultivate the personality by being physically fit, mentally strong and spiritually elevated. Yoga was about the universal personality and human culture as one.

All people liked dancing, singing, food, clothes but every country had different tastes, which made humanity rich.

Dadaji said India, which had a spiritual background, had more expressive, less rhythmic dances than the Western countries he visited.

He said people in the Western world who had all the physical requirements to the extent they were saturated and frustrated with materialism were turning to yoga as an internal source of happiness.

Dadaji, who has taught yoga to people of different religions around the world, said nothing was except a desire for mental peace and physical health.



OPENING CEREMONY AT THE SISTERS HALL - GLOBAL JAGRITI



GLOBAL JAGRITI - BROTHERS HALL FROM A DISTANCE



# ADDRESSES

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Ac Paritosananda Avt  
Sectorial Secretary

Ac Japasiddhananda Avt  
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Ac Parananda Avt  
HPMG LFT Trainer

Ac Krsnasevananda Avt  
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& RS Perth Region  
C/- Trio Office Sydney

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RS Wellington Region  
& Sectorial Press, AMJAS, EMS  
C/- Wellington Jagrti

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RS Melbourne Region  
C/- Melbourne Jagrti

Ac Prahlad Brc  
RS Brisbane Region  
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C/- Brisbane Jagrti

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C/- WWS Jagrti Melbourne

Avtka Ananda Sampurna Ac  
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## USED STAMPS APPEAL

Large quantities of used stamps have monetary value, so (in observance of the principle of maximum utilisation of resources) we appeal to all margiis to collect their stamps and send them to Sectorial Office.

THANK YOU!